

ANSWERS  
TO  
QUERIES

CONCERNING.

Some Important Points of  
RELIGION.

Occasion'd by a Late

SERMON

Of the Right Reverend the

Lord Bishop of *Bangor*,

AT

*S. JAMES'S Chappel.*

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By JOHN COCKBURN, D.D.  
Vicar of *Northall* in *Middlesex.*

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Lord Bishop of Bangor

AT

St James's Chapel

By JOHN SOCKE, D.D.

Dean of Westminster

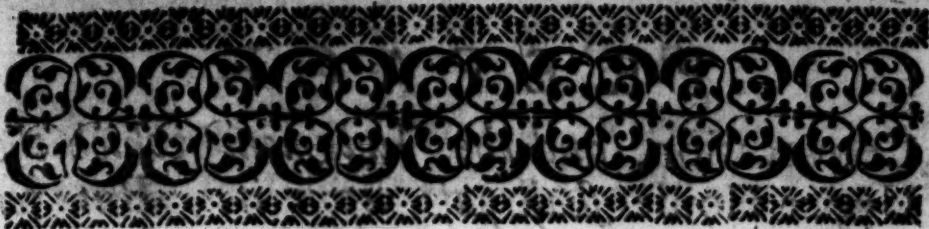
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# P R E F A C E.



THE Sermon lately preach'd at S. James's Chappel, by the Lord Bishop of Bangor, makes a great Noise, and is the common Subject of Conversation in both City and Country. It has occasion'd the starting of divers new Questions about Religion and the Church, which the generality cannot resolve, and therefore few speak just or true Things about them. The Bishop himself is defended or censured, according to the Prejudices which Persons have had for, or against him, on other Accounts. His Friends do not deny, that in this Sermon he contradicts both himself in former Writings, and also the received Doctrine of this Church: If the Positions of this Sermon be admitted, neither our Ecclesiastical nor Civil Constitution are warrantable, but both are contrary to the Kingdom of Christ, and consequently both should be pull'd down for the Sake of that; as I hope will evidently appear by the Report of the Committee of the Lower House of

## PREFACE.

Convocation, and the Judgment which the Upper House shall pass upon it. But for all this, some make no Scruple to say, that the Doctrine of the Sermon is both true and reasonable, abstractly considered without any Respect to this particular Church and Nation; and many well affected to our Church and Constitution, know not how to retell their Arguments, being not well studied in these Points. Wherefore, the putting these Matters in such a clear Light, as may be perceived by Men of common and ordinary Capacities, has been thought an useful and necessary Undertaking at this Time.

The following Queries have been concerted and proposed as proper for answering that End; and I have taken them under my Consideration, being press'd to it by repeated Instances. What I have done, may serve for present common Use, and, I hope, will give Satisfaction to all sincere Lovers of Truth; for I have used no Art nor Trick, nor false Arguments for ensnaring and misguiding the Simple. But if a fuller and more accurate Resolution to some of these Queries be desired, it may be had from what the Right Reverend and Learned Bishop of Oxford has already written against the Book call'd, The Rights of the Church, and from what is farther expected



## P R E F A C E

pected from his Lordship, according to his Promise, to which there is now a pressing Call.

I did not think fit to answer the following Queries abstractly from the Sermon, because the Sermon gave Occasion to them, and the Design of them was to obviate the false Notions of the Sermon. The Subject of the Queries not being Indifferent Matters, but most Sacred and Important, I could not consider them without some Warmth and Concernment, which are warrantable by that Passage in the Sermon, p. 4. viz. " The  
" Ignorance and Weakness of some, and  
" the Passions and bad Designs of others,  
" are the great Instruments of this Evil, (that  
" is Error) which even, when it seems to  
" affect only indifferent Matters, ought in  
" Reason to be opposed, as it tends in its  
" own Nature to confound Mens Notions  
" in weightier Points; but when it hath  
" once invaded the most sacred and im-  
" portant Subjects, ought in Duty to be re-  
" sisted with a more open and undisguised  
" Zeal, as what toucheth the Vitals of all  
" that is good, and is just going to take  
" from Mens Eyes, the Boundaries of  
" Right and Wrong. There is scarce a-  
" nother Passage, which I think I can in Con-  
science subscribe to; and I must have contra-  
dicted



## P R E F A C E.

*dicted this too, if I had given colder or softer Answers. Whether his Lordship's Notions, or my Sentiments be right, let the Originals of Things, the Law of Reason, and the Declarations of JESUS CHRIST and his immediate Followers determine. To them I appeal, as I am fully persuaded, that they will confirm all I have said; for I do not venture to advance any Thing, but what I learn from them.*



Q U E R Y

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QUERY I.



AS the Religion in *S. James's* Days, and taught by him, only *Vertue and Integrity* as to ourselves, and *Charity and Beneficence* to others?

QUERY II.

Are *internal* and *external Religion* inconsistent? Or has GOD forbidden all outward Signs of inward Piety?

QUERY III.

Is there no Obligation to private Fasting, and other Acts of Mortification?

QUERY IV.

What is the true Meaning of Worshiping the Father *in Spirit and Truth*? And whether the Father is only to be worshipped, and not the Son and Holy Ghost?

QUERY V.

Whether is Fervour or ardent Intention of Mind, a necessary Qualification of Prayer; or may it be effectual without them?

QUERY VI.

Is the Church, or Kingdom of CHRIST, of so quite contrary a Nature to all Earthly



## Q U E R I E S.

ly Kingdoms, or other humane Societies, that there can be no Parallel drawn betwixt them, and that the attempting it, is an offer to change the Nature and Constitution of the Church of CHRIST? A

### Q U E R Y VII.

Is it consistent with the Authority of *Jesus Christ*, that there be Rulers and Governors in the Church? And if so, What Deference and Obedience are due to them?

### Q U E R Y VIII.

Can the Magistrate, or Civil Power, lawfully intermeddle with Matters of Religion, and add the Civil Sanction of temporal Rewards and Punishments, to the spiritual Sanctions of CHRIST'S Laws? A

### Q U E R Y IX.

Doth saving Faith import no more than receiving and acknowledging *Jesus* for the *Messiah*? A

### Q U E R Y X.

Is it a Matter of Indifferency whom we hold Communion with? Or, should there be no Regard to Truth, in keeping of Publick Communion? A



Q U E R Y

Q U E R Y. I.



*AS the Religion in S. James's Days, and taught by him, only Vertue and Integrity as to ourselves, and Charity and Beneficence to others?*

A N S W E R.

**T**HIS refers to that Account of Religion which the Bishop gives, *Page 5.* Now, if he meant that these Things were essential Parts of that Religion, which the Apostle *S. James* taught, or to speak more properly, necessary Acts which Religion then required, it is certainly true, and it is no great or new Discovery, for it is what every one knows. Nor was there any Reason to appropriate these Things to the Religion of *S. James's Days*; for they were the necessary and inseparable Concomitants of *pure and undefiled Religion*, long before, even from the beginning of the World, as they continue so still to this Day. The *Papists* make a Merit of good Works, and *true Protestants* are falsely  
B accused



accused of crying down the Necessity of them; for there is not any sound Teacher, who doth not enjoin them, and prove that all Pretences to Religion without them are false.

The Bishop has not the Word *only*, but there is no Wrong done to him, by adding it, as in this Query; for his Purpose was to give a true Notion of Religion for correcting false ones. He therefore either spoke nothing to the Purpose, or he intended that *Vertue* and *Charity* was all the Religion which S. *James* taught, and which can be inferred from the Text he quotes, *viz.* Chap. i. *ver.* 27. And if he think these the Whole of Religion, he has a false Notion of it, and does altogether mistake that true Religion which S. *James* taught, and which that very Text enforceth, or he doth not fairly and candidly represent it. For true Religion respects God in the first place; God is not only the *principal*, but the *sole* Object of it; ourselves and Neighbours are comprehended for the Sake of God, and because he commands it: Neither Vertue nor Charity are Religious Acts, but when God is both the *Principle* and the chief *Motive* of them. What a lame and false Account of Religion then, where there is neither Mention nor Insinuation of Faith and Piety toward God? It is just such a Representation



sentation of Religion, as a Body without a Head is of a perfect Man. Nor can his Lordship be excused, by saying, that S. *James* does not mention Faith and Piety; for neither does he mention *Vertue and Integrity towards ourselves*; but his Lordship infers them from that general Phrase, *unspotted from the World*; and if he had considered well, he might have seen Faith and Piety included too, and chiefly intended; for that *World* is the Kingdom of Satan, opposed to the Kingdom of God, which is supported by Atheism and Infidelity, and consequently none can be *unspotted from that World, or Religious*, according to S. *James*, whose Heart is not in the first place upright towards God, or who hath *an evil Heart of Unbelief*, as is evident from many Passages in that Epistle of S. *James*. The Apostle wrote to them who own'd the Faith and Mysteries of the Christian Religion, but who did not see or hold the Necessity of good Works, and for that Cause urgeth these more expressly than the other: And if he was living now, he would write with the same Vehemency against those who exalted *Morality* to the Prejudice of *Faith*, by pretending that the one will compensate the Want of the other. A prudent Preacher should have his Eye upon the prevailing Errors of the Times, and



even when he does not formally attack them, he should be careful not to drop, or say any thing which seems to countenance them, or which may harden any in them. But this necessary Guard, the Bishop has observed neither here, nor in any other Part of his Sermon.

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## Q U E R Y II.

*Are Internal and External Religion inconsistent ? or has God forbidden all outward Signs of inward Piety ?*

## A N S W E R.

**T**HE Occasion of this Query must be what is said, Page 5. where speaking of *External Religion*, it is subjoin'd, "*Two Words, which in the Sense fix'd upon them by many Christians, God hath put asunder, and which therefore no Man should join together.*" This wants a Commentary to make it either Sense or Truth ; for *the inward Religion of the Heart*, which consists in Faith and Uprightness towards God, in Love, Zeal, and a strong Desire to please him ; and *outward Religion*, which consists in a holy Conversation, and a devout Regard to those *Times, Places, Ordinances and Ceremonies*, which he himself

has

has appointed, God certainly and most evidently *has join'd together*, and has always expostulated with Men when *they put them asunder*.

*Isaiah*, Chap. I. and the other Prophets, sharply reprove the *Jews* for Outward Acts of Religion, because they were in them Acts of Dissimulation; but the Prophets intended not by these Reproofs to abrogate and repeal the Divine Statutes for *keeping the Sabbath, and reverencing the Sanctuary*, for observing *Circumcision, the Passover*, and other Ordinances, which were appointed for Signs of a Covenant betwixt God and them, the Neglect of which was to be punish'd with no less Punishment than the *being cut off*. Outward Observance even of Divine Institutions and Ordinances, without inward Sincerity and true Piety, is neither profitable to the Person, nor acceptable to God; because it is abominable Hypocrisy, and a down-right Mocking of God: But for avoiding this, one should not run into the other Extreme of Prophaneness, Ungodliness, and a Contempt of Divine Ordinances, which is also an open Contempt of God and his Sovereign Authority. Wherefore, by *Original Institution, the Law of Reason, and the Declarations of Jesus Christ, and the Apostles*, Internal and External Religion should never be disjoined, but always conjoined and closely united. True Religion



is a serious Composition of both, and if either be wanting, there is only an empty Shadow, or a false Pretence of real Religion. What Stress is to be laid on coming to Court, cringing and bowing as the King passeth by, if there be no inward fix'd Principle of Loyalty? But would not he be concluded a disaffected Person, who refuses any concerted Sign of Loyalty, despises the King's Birth-Day, or flights a Thanksgiving for any signal Deliverance to him? Even so, he is a down-right prophane, ungodly, and irreligious Man, who does not honour the Lord's-Day, nor regard the Publick Worship, nor make Conscience of receiving the Sacraments, tho' they be only Acts of External Religion.

Indeed, God in the first place, asks *the Heart*, and requires *Truth in the Inward Parts*: But if any one say, that he does not also command and require Outward Acts of Honour, which is what all mean by External Religion, *he is a Liar, and the Truth is not in him*: He knows nothing of the Divine OEconomy, neither understands the Reasons of that wise OEconomy. For in Paradise itself, after the Expulsion of Man out of Paradise, before the Law, under the Law, and in the Gospel, it hath pleased the infinite Wisdom of God to appoint an External Religion, or External Acts of true Religion; that God, the Object

of

of true Religion, may be brought often into the Thoughts of Men, who being invisible may be otherwise forgotten, that the Sense of Duty to God, and Dependence on him, may be kept up in every one, and also propagated throughout the World, and to all Generations.

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### QUERY III.

*Is there no Obligation to private Fasting, and other Acts of Mortification?*

### ANSWER.

I Suppose *imaginary Austerities* gave the Hint to this *Query*. And there had been more Reason for it, if it had been *Fasting*, as some say was preach'd. No doubt, the Bishop had in his View the severe Penances enjoin'd, and often practis'd in the Church of *Rome*, and the rigid Rules and Institutions of some of their religious Orders. And it cannot be deny'd, but that some are most unreasonable, barbarous Cruelties, as the Orders of *Le Trap*; and others are *Austerities* rather *imaginary* than real, and more vain than useful, feeding Superstition rather than promoting true Piety and Religion. Certainly, God commands no parti-



particular Austerities, neither has made Fasting, and other outward Severities for mortifying the Body, an absolute, necessary, indispensable Duty for all Persons like Prayer: And it is observable, that our Blessed Lord gave no Countenance to such Exercises: Indeed, he once fasted forty Days, but that was for a miraculous Proof of his Divine Mission, and for preparing and perfecting his Human Nature for entering upon his Ministry, and for performing that great Office for which he came into the World. But after this, he neither fasted himself, nor enjoin'd Fasting to his Disciples; he followed not the austere Life of *John Baptist*, but lived freely among Men, and made no Scruple of Eating and Drinking whatever was provided, or set before him, for which his malicious Enemies represented him as a *Wine-Bibber and Glutton*. This Conduct of *Jesus Christ*, was purposely ordered from his wise Knowledge of the Inclinations of Men to Superstition, and of their being more ready to punish their Bodies, than to mortify their Lusts, or to part with their Sins: Which ignorant Error could hardly have been cured, if our Lord's Example had given any Colour to it. But yet our Lord does not disapprove Fasting, nor discredit the due Use of it; on the contrary, he has given Directions about it, and there may be some-  
times

times Occasion for fasting, He intimates in his Answer to the Scribes and Pharisees, who ask'd him, *why his Disciples did not fast.* And when S. Paul saith, *He kept his Body under, and brought it into Subjection; no doubt, it was by Fasting, and such-like severe Exercises.*

Relying on Fasting, and corporal Austerities, is Superstition; believing God has any Pleasure in them, proceeds from wrong and false Notions of him; doing them out of Ostentation and Vain-Glory, has no Reward with God, neither doth recommend to his Favour; and the hoping to make by them any Atonement for Sin, or to gain some Merit for one's self or others, is gross Delusion, and a vain, sinful Conceit. The true End of Fasting, or other Severities, is for mortifying Lusts, and carnal Affections, which grow stronger and unruly, when the Body is pamper'd; it should be for learning the Duty of Self-Denial, and for inuring one's self to Hardships and Difficulties, seeing few can pass through this World without meeting them; it should be for gaining Time for Prayer and Meditation, and for saving more to the Use of the Poor. For these Ends, Fasting and Acts of Mortification are commendable, and are turned into Acts of true Religion; and for these Ends, *a Man truly Religious*, not only *may*, as his Lordship says, but is often under the strict Obligation *to use them.* And this reasonable



and religious Use of them should be more often press'd and inculcated in this luxurious and voluptuous Age ; for it is very much neglected, to the visible Prejudice of Piety and Religion.

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#### Q U E R Y IV.

*What is the true Meaning of Worshipping the Father in Spirit and Truth ; and whether the Father is only to be worshipped, and not the Son or Holy Ghost ?*

#### A N S W E R

**T**HIS Text, *Job. iv. 23.* had been better omitted, than so lamely handled. The true Meaning of Texts is to be gathered from the Occasion and Purpose of them, and neither by considering the Words in all their Latitude, nor yet in the strictest Sense of them. The Occasion of these Words, was a Conference with a *Samaritan* Woman, and a Controversy betwixt the *Jews* and *Samaritans*, whether *Jerusalem* or *Mount Gerizim* was the Place where God should be worshipped ; which Controversy the Woman started, when she apprehended our Lord a Prophet. He in his Answer gave it for the *Jews* ; but withall intimated, that this Controversy was, and would

would be shortly at an End ; for as hitherto God had for special Reasons fix'd his Name at *Jerusalem*, so hereafter he would not impose that Hardship of going up to *Jerusalem*, but would give Liberty to worship him acceptably any where ; and lest that Woman, or any other that heard his Words, should fancy that the Sacrifices, Passover, and other Feasts, which were by express Commandment confin'd to *Jerusalem*, might and should be observed any where ; our Lord also forewarned as a Change of Place, so of the Nature of the Worship ; that the Legal and Typical Service enjoin'd by *Moses* would now be of no more use ; for all Types and Figures were fulfilled, and God would reveal himself more plainly and fully a Spirit, who did not by Nature require or delight in such Ordinances and Ceremonies as *Moses* enjoin'd for their own Sakes. So that *Spirit* is opposed to those carnal Ordinances appointed by *Moses*, which respected the Nature and State of the *Jews* for distinguishing them from other People. And *Truth* is opposed to *Types* and *Figures* which prefigured *Christ*, by whom and in whom all were to worship God acceptably. Wherefore, *Worship in Spirit and Truth* does not exclude all Outward Worship, nor all manner of Ceremonies, as some would ignorantly infer ; nor does it require all Worship to be transacted within one's self ; but only



imports that the Worship introduc'd by the Gospel should be more rational, more clear and perfect, more suitable to the Nature of both God and Man, not a heavy, burdensome Yoke, like that of *Moses*; but a truly *Reasonable Service*. As, also and especially, that all should then see the Reason, why the imperfect Worship and Service of Men were acceptable and effectual, for giving them all Confidence in God, and encouraging them to *draw near with full Assurance of Faith*, viz. not the Vertue or Sanctity of any particular Place, but the Merits and Mediation of *Jesus Christ*, who is the *Truth* of all Promises from the beginning of the World, and the Substance of all that was shadowed by the Law, and who is the clear Manifestation of the whole OEconomy of God from the Creation. None does worship in *Truth*, but he that worships GOD in and thro' *Christ*.

As to the second Part of the *Query*, Whether the *Father* only should be worshipped exclusive of the *Son* and *Holy Ghost*? I take this to be started from these suspicious Innuendo's, *The Neglect and Diminution of the Father, the Worship of other Beings besides, and more than the Father*, where *Father* is in *Ita-lick* Character for the greater Emphasis. 'Tis true, the Bishop could not bring every Thing into his Sermon, nor was there Obligation upon him to start the Doctrine of the Trinity, but

but seeing he gave himself the Occasion, he ought not to have passed it over without one Word; now that *Socinianism* is growing upon us, and especially when he was reflecting upon the Practice of the Church of *Rome*, in addressing to *Saints* and *Angels*, which is done not as to *Gods*, but as to *Mediators* and *Intercessors*, and is therefore a *Diminution of the Son*, rather than of the *Father*, as all true Protestants argue.

But whatever may be his Lordship's private Opinion in this Matter, or however cautious he might be of offending some particular Friends, yet both *Son* and *Holy Ghost* are to be worshipped as well as the *Father*, or *first Person* of the *Holy Trinity*; nor can this Text be alledged to exclude them. For *Father* here, as in many other Places, is to be understood of the *Godhead* abstractly, which comprehends all the Three Persons equally, whatever *Dr. Clarke* has said to the contrary: But to enter upon this Controversy, would be too great a Digression here. Again, both *Son* and *Holy Ghost* are Objects of Divine Worship, as well as the *Father* or *first Person*, because equally Partakers of the *Godhead*, as our Church and the Catholick Church have always believed and professed. Furthermore, Christ tells us, *that all Men should honour the Son, even as they honour the Father, Joh. v. 23.* if so, there can be no Doubt or

Scruple



Scruple made of paying him all the Acts of Divine Worship, both Internal and External.

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### QUERY V.

*Whether is Fervour, or ardent Intention of Mind a necessary Qualification of Prayer, or may it be effectual without them?*

### ANSWER.

**T**HIS may be a proper Query in the Church of Rome, where there are Prayers in an unknown Tongue, which can never affect the Heart, nor kindle any Ardour; and where the Custom is to mutter and mumble over *Ave-Maries* and *Pater-nosters*, and other Parts of the *Breviary* in Company, with all the Haste and Precipitancy with which they run over their *Beads*. But I never expected such a Query from Protestants, who have the *Bible* in their Hands, where *he that runneth may read Prayer*, both Publick and Private, as most frequently, and most expressly commanded, and made the strict Duty of all and every one, so required to be performed with all Earnestness, Fervour, and Importunity. All the Instances of powerful and effectual Prayer in Sacred Scripture

pture were so qualified, and such Prayer is recommended by the Example of Prophets and Apostles, and of our Lord himself; nor will *the Calves of the Lips* be acceptable, if they be offer'd only carelessly, coldly and indifferently; as S. James tells us, it is only *the effectual fervent Prayer of a righteous Man availeth much*, Jam. v. 16. Instead of *Effectual*, it would be more proper to say *Forcible* or *Vehement*, which the Original imports.

It is Fervour and Vehemency that makes Prayer effectual, and the Reason why so many Prayers, and so much Praying are ineffectual, is, because perform'd very carelessly, and indifferently. It was therefore very imprudently done, to decry *Flame* and *Intenseness of Heat*, without the least Caution for preventing the mistaking them for *Fervour*, *Earnestness*, and *Intention of Mind*, which are necessary Conditions and Qualifications of Prayer; especially such a Caution was requisite, considering what a scandalous Custom has crept in, and prevails in all the City and other Churches, where Quality, and such as affect to be courtly, resort; I mean the Custom of roving with the Eyes, saluting and bowing to one another, even while they are saying *Almighty and most merciful*



ful Father, confessing their Sins, and deprecating his Wrath, which is down-right mocking God, and making a Jest of Prayer. The Church is the House of God, and they who come thither should remember, that they are in the Presence of the Most High; wherefore, not only Devotion, but even Good-Manners, require all to mind God, and to concern themselves with none other, while there, at least while addressing Him, or hearing his Word. The Jews in their Synagogues abroad, have written upon the Walls an *Hebrew* Saying, which imports, *That Prayers without Attention and Intention, is like a Heart without a Soul or Life.* These People have need of some such Advertisement; for nothing can be more Irreverent, than their Behaviour in their Synagogues, and at their Service; and in Truth, many of our Congregations are not much better; Whispering, Laughing, and Nodding are become so common and fashionable. This Want of Seriousness, makes some well-meaning Dissenters take Offence at our *Excellent Liturgy*, ignorantly attributing it to the Faults of undecent Men.

It is only the Want of Devotion, and due Reverence, which hinders the Efficacy, and obscures the Excellency of our  
Church-

*Church-Service*, which is admirably contrived, and well adapted to the true Nature, and all the right Ends of Prayer; whereas the Prayers of *Quakers*, *Independents*, and of all the Tribe of Dissenters, particularly the *Scots Presbyterians*, as they are *extemporary Effusions*, so they are Rhapsodies of Nonsense, without any grave or decent Regard to the Majesty of GOD; like the Ravings of one in a *Fever*, who, indeed, is not fit to speak to either God or the King. But neither will God or King hear one, who has no manner of Concernment upon him, when he addresses them, and gives all the Signs of a careless Indifferency, whether his Address will be accepted or not.

What the Bishop hath said of *the Love of God*, doth also want some Clearing, and has need of some Correction, lest it be suspected that he would separate all Warmth and Ardour of Affection from the Love of God. Love is an inward Passion, more strong and violent than any other, according as the Object is known or esteem'd: If therefore there be any Knowledge of God, or any Degrees of Love to Him, the Heart must be warm'd, and the Mind deeply affected, as often as he is thought upon: It is impossible that the Soul which

D loves



loves God truly, should love him dryly or indifferently, and not be often filled with Raptures of Joy and Delight. *The Song of Solomon* proves this, so do these Expressions of the Psalmist, *As the Heart panteth after the Water-brooks, so panteth my Soul after thee, O God. My Soul thirsteth for God, for the Living God. My Soul thirsteth for thee, my Flesh longeth for thee. My Soul shall be satisfied as with Marrow and Fatness, and my Mouth shall praise thee with joyful Lips.* They who are Strangers to the Love of God, do not, and cannot understand what a warm, ardent and violent Passion this is, which yet is not uneasy to the Mind, but both sweet and pleasant. As all Passions do readily transport the Person, who entertains them, so no Wonder if this do so. Wherefore, as the Love of God takes place, the Person should be under a wise Director, and should wisely consider the most proper Way to give it Vent. Monkish and Contemplative Men, having no Occasions for Action, do often vent this Passion for God, by extravagant, and not very warrantable Speculations, which falling into the Hands of simple and unjudicious Persons, do perplex their Minds with Doubts and Fears. The Love of God should not be

be evaporated by meer Speculations, but should be express'd by all those wise and reasonable Actions in one's Power, which may please God, and are for his Honour; and so, he that loveth God wisely and truly, will *do his Will, and keep his Commandments*, as our Saviour and S. John both declare and enjoin; by which Words of theirs, they do not give any Definition or Description of the Nature of Divine Love, nor of its inward Effects upon the Soul, but only settle the true Test of it, that none may either delude themselves, or deceive others.

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### QUERY VI.

*Is the Church, or Kingdom of Christ, of so quite contrary a Nature to all Earthly Kingdoms, or other Humane Societies, that there can be no Parallel drawn betwixt them; and that the attempting it, is an Offer to change the Nature and Constitution of the Church of Christ?*

### ANSWER.

**H**IS Lordship of Bangor holds the Affirmative; it is the whole Scope of



his late Sermon, which gave Occasion to these Queries, and is the plain Meaning of divers Passages in it. He thinks that the Church of *Christ* is so much mistaken, because Men have compared it to Earthly Kingdoms, and drawn Parallels betwixt them. His Words are, Pag. 24. *That the grossest Mistakes in Judgment, about the Nature of Christ's Kingdom, or Church, have arisen from hence, that Men have argued from other visible Societies, and other visible Kingdoms of this World, to what ought to be visible and sensible in his Kingdom.* This Opinion of his Lordship, take it all together as he himself has represented it, is somewhat singular and peculiar to his Lordship. He may have a *C—ns*, or *T—l*, or *T—d* on his Side; but he will be hard put to it, to produce any Man of Credit, Ancient or Modern, to favour it. But what matter the Sentiments of Men? Scripture Authority out-weighs all; and he pretends this Notion is the necessary Consequence of his Text, *My Kingdom is not of this World.*

He begins the Sermon with a Complaint of Mistaking *the Sound of Words* to the Prejudice of Truth, which certainly is both a great and too common Deception; for it can be made appear very easily, by  
 manifold

to manifold Instances, that both ancient and present Heresies and Schisms have been first occasioned, and then supported by mistaking the Sound of Words. Ignorant and unwary Persons, who have little or no Judgment, are by this Means misled by the Slight of seducing Men, and the cunning Craftiness whereby they lie in wait to deceive. And in all my Reading, I can hardly remember a greater Instance of this Deception, than what this Bishop has shew'd in this very Sermon; for he is so affected with the fancied Sound of these three or four Words, *not of this World*, that he forgets the true Meaning of his Text, and the plain Declarations of other Scripture. This whole Discourse is Nothing, but an empty Echo of this mistaken Sound. This brings to my Remembrance, what I have read of the Spaniards, when they came first into the *West-Indies*; not knowing the Country, they often lost their Way, and were drawn into great Dangers, especially in the Night, by following the Voice of a Bird, which seemed to pronounce *alli, alli*, which in *Spanish* is, *here, or this way*, which therefore they apprehended was the Voice of their Fellows and Country-men. Even so his Lordship, by the inadvertent Sound of these Words,



Words, has been drawn into a Thicket of Contradictions to Scripture, and to our Constitution of both Church and State; for what his Lordship has deliver'd, doth flatly contradict the Doctrine of our Church in the xix, xx, and xxxvii Articles; and which is worse, he incurs, by the *second Canon*, an *ipso facto* Excommunication, as shall be made appear hereafter.

The true End of Preaching, is, alas! very much neglected, and the wise Institution now-a-days often perverted. Texts are chosen too much for Fashion-sake, and therefore such Texts as seem to flatter private Conceits, or which have a Sound which may be a Pretext for discoursing to something of the Times, or which is agreeable to the Interest of one or other Party. But Preaching was wisely instituted to lead People into the true Knowledge of the Scripture, and thereby to acquaint them with *the whole Counsel of God*. For this Cause, the very Phrases of Scripture ought to be attentively consider'd, because emphatical, and adapted to the Purpose by infinite and unerring Wisdom: But the true Meaning of Phrases and particular Texts can be surely known only by considering the Occasion and Scope of them, and by comparing one Place with another; otherwise the true Sense may be mistaken; for following the

Sound

Sound too closely, the Truth may be lost, as the Bishop has done. If he had consider'd the Text thus, he would not have seen any Ground for his Positions, nor any Warrant for that Notion of the Church, or *Christ's Kingdom*, which he would obtrude upon the World. For as the *Jews* accusing our Lord of *making himself a King*, for engaging *Pilate* to condemn him, gave Occasion to these Words; so the only Scope of them was to prevent *Pilate's* having any Suspicion of a Design upon the *Roman Empire*, or of any Attempt against his Government; and the true Meaning of the Words, is only that *Christ's Kingdom* is not of that Nature, as to interfere with other Earthly Kingdoms, or like them to be set up and continued by outward Force; which is farther intimated, by saying, *If my Kingdom was of this World, then would my Servants fight.* The Phrase *not of this World*, does not, neither can denote a perfect Contrariety in all Things, but only in that particular Instance which gave Occasion to, and was the Subject of the Discourse; as the same Phrase, *Joh. xv. 19.* Wherefore the Bishop might have inferred Logically from his Text, that the Kingdom of *Christ* did not overturn the Kingdoms of this World, neither gave Power or Authority to deprive Kings of their Civil Rights,

as



as the Pope doth; that Religion was no just Pretext for Invasions, or making Conquests; nor were Alterations in the Civil State, or the Temporal Interest of any one, a solid Ground for Schisms and Divisions in the Church; all these Inferences were true and warrantable: But to infer from the Text, that the Church and Earthly Kingdoms should be so opposite as to agree in nothing, was a Violence to this Text, and a flat Contradiction to Reason and so many plain Texts, that even Charity cannot believe it proceeded from either Ignorance or Inadvertency. The Kingdom of *Christ* and Earthly Kingdoms have these Things in common. 1. That the Origine of both is from God. 2. That the Subjects of both are Men upon Earth. 3. That both are supported by Order and Unity. 4. That Rule, Government, and Authority, are necessary for maintaining Order and Unity. 5. That both should be more or less Visible. I could give other Instances, but I shall only name one, *viz.* that both are intended to give Peace and Comfort even in this World. This contradicts his Lordship's Scheme, but it is true Gospel; for one of our Lord's Beatitudes is *inheriting the Earth*; and *S. Paul* saith, that *Godliness has the Promise of this Life, as well as that which is to come.* And as the Laws of the State require *Tribute and Custom*, so the Gospel

Gospel enjoins paying it, and being in all other Things subject to both the King as Supreme, and to others under him.

As the Church and Kingdoms of this World agree in these and some other Particulars, so they differ in these. 1. That Earthly Kingdoms are many, and are limited, whereas the Church is One and Catholick, or comprehensive of all the habitable World. 2. That Earthly Kingdoms may and do often fail, but the Kingdom of *Christ* is perpetual. 3. Earthly Kingdoms can only give the Peace of this World, but by the Church there is also Eternal Life. 4. Earthly Kingdoms can only demand outward Compliance, but the Kingdom of *Christ* reacheth to Soul and Conscience. 5. The Power of Earthly Kingdoms, even the greatest, can only affect the Body and Goods, but the Power of *Christ* can cast both Body and Soul into Eternal Misery. 6. The Constitution of Earthly Kingdoms is more the *Ordinance of Man*; and so giveth more Place for human Policy, on which Account both the Constitution itself is alterable, and the Laws and Statutes different and changeable, as human Wisdom sees fit, because it is impossible to adapt human Devices to all Places, Times, and Junctures: Whereas the Church of *Christ*, is by Nature both Catholick and Permanent; the Laws of *Christ*

E bind



bind perpetually all Persons in all Times and Places, nor is it Lawful for any whatsoever to supersede, lay aside, or make any Essential Alterations of Divine positive Ordinances.

By these Instances, it may and doth appear what is common to the Church and Earthly Kingdoms, and how they should be distinguished; there can be no true Idea of the Church of *Christ*, if it be either confounded with Earthly Kingdoms, or represented as of a quite contrary Nature in all Things, neither having any Thing common.

## Q U E R Y VII.

*Is it consistent with the Authority of Jesus Christ, that there be Rulers and Governors in the Church? And if so, What Deference and Obedience are due to them?*

## A N S W E R.

**T**HAT *Jesus Christ* is King, and as King hath all Power and Authority, is undeniable and most evident. Again, that there can or should be no *Power* or *Authority* in the Church, but what is deriv'd from *Christ*, subordinate to him, and altogether exerted for his Service and Interest, is also undeniable.

The

The only Question then is, Whether he has appointed any such subordinate Power and Authority, or whether any such may be set up, or is necessary? If he has appointed any such Thing, it is not inconsistent with his Authority, but the acknowledging it; and if *Christ* the true King has not forbidden it, and that in its own Nature it is most reasonable, and necessary for the Preservation of the Church, then there is all Obligation to it; otherwise Loyalty to *Christ* the King is no Duty, neither does a religious Acknowledgment of him require, or bind to a Support of his Kingdom; or a Concernment for his Interest.

His present *Lordship* of *Bangor*, in that Sermon now under Examination, which was preach'd lately at *S. James's Chappel*, from *Pag. 11. to Pag. 17.* and in divers Passages afterwards, doth plainly and fully declare his Sentiments of this Point, viz. that there ought to be no such subordinate Power and Authority, and that whosoever assumes it, or exerts it, turns *the Church* from being *Christ's Kingdom* to be his own. Now, that they who have not seen the Sermon, may not suspect me of charging him groundlessly with a most absurd Opinion, I leave themselves to judge whether I wrong him; when he saith expressly, that



*Christ is Sole King, Sole Lawgiver, Sole Judge,* and in this Matter he delivers his Mind so clearly, that by the Phrase *Sole*, he does not mean *Supreme*, exclusive of a *Superior*, *Equal*, or *Co-Partner*, but even also exclusive of all *subordinate Officers*, who may act by *Deputation*, *Commission*, and *Instruction*. For he saith expressly, that *Christ* hath no *Vicegerents*, no *Judges*, no *Lawgivers*, nor so much as *Interpretens* for giving the *Sense* and *Meaning* of his *Laws*: Now and then he inserts, *Absolutely*, which is ambiguously done, and far from any fair or honest Intention, for qualifying his general Expressions, and restraining them to the reasonable Meaning of such a supreme, uncontrollable Power like that of *Christ*; for if he had been sincerely cautious in this Matter, and afraid of being misunderstood as excluding all subordinate and vicarious Power, he would not, and could not have omitted some plain Intimation of it; But on the contrary, all is cunningly avoided, which may favour the Belief of such a vicarious and subordinate Power either Lawful or Necessary. Nay, *Pag. 15.* He asserts it to be unlawful and dangerous, tending to the Subversion of *Christ's Kingdom*, because *he now never appeareth to interpose himself.* To conclude, he summeth up his Sentiments of this

this Matter thus, " If the *Church of Christ* be  
 " the *Kingdom of Christ*, it is essential to it,  
 " that *Christ* himself be the *Sole Lawgiver*,  
 " and *Sole Judge* of his Subjects, in all Points  
 " relating to the Favour or Displeasure of  
 " *Almighty God*, and that all his Subjects, in  
 " what Station soever they may be, are e-  
 " qually Subjects to him ; and that no one  
 " of them, any more than another, hath *Auth-*  
 " *ority*, either to make *new Laws* for *Christ's*  
 " Subjects, or to impose a Sense upon the *old*  
 " ones, which is the same Thing ; or to judge,  
 " censure, or punish the Servants of *another*  
 " Master, in Matters relating purely to *Con-*  
 " *science* or *Salvation*.

This Opinion is surprizing, and singularly  
 New. Whence had he it ? Does his Lord-  
 ship pretend Inspiration ? Let him shew his  
 Credentials. No Divine Author doth teach  
 it, nor yet any Human, Ancient, or Modern,  
 who is of any Credit in the Learned World  
 for either Sense or Learning. This Opinion  
 could not be drawn from the *Originals of*  
*Things*, the *Law of Reason*, or the *Declarations*  
 of *Jesus Christ*, and his *immediate Followers* ;  
 for it contradicts all of them. And what is  
 the Consequence of this Opinion ? That the  
 Bishop knows the Nature of *Christ's Kingdom*  
 better than he himself, and could have  
 established a more agreeable *OEconomy* in  
 it ;



it; that *Christ* was as some Earthly Kings ignorant of his own Kingdom, and little skill'd in the proper Politicks of it. I own this is blasphemous, but it is an unavoidable Consequence, seeing this Scheme of his Lordship is quite contrary to the Matters of Fact on Sacred Record, and to those Rules and Ordinances which *Christ* left with his Church. Shall we make a Question, "Whether his Lordship ever read the *New Testament*, or understood what he read, or owns its Authority?" Indeed, these Questions are invidious, but he gives Occasion to them, by contradicting so flatly, so openly, and so entirely what is written there,

For who does not read, that shortly after *Christ's* Publick Appearance, he chose out of the Multitude of his Disciples, *Twelve*, whom he called *Apostles*, that is, *Delegates* of his Power and Authority, as afterwards other *Seventy*, commanding both to Declare his Authority, to Execute his Power, and to Preach the Doctrine of his Kingdom; to whose Preaching all were obliged to submit at their Peril, for he expressly said, *He that heareth you heareth me, he that receiveth you receiveth me, and he that despiseth you despiseth me, and him that sent me.* Thus while *Christ* was bodily present, he did not reserve to himself all the Exercise of his Power  
and

and Authority, but substituted others for communicating the Effects and Benefits of it. And when he was to leave Earth and to ascend Heaven, did he not call the same Apostles to him, extend their Commission, enlarge their Power, and appoint them his *Vicegerents* in his Church? For he solemnly Inaugurated them into that Office and Dignity, by *breathing on them*, and saying, *Receive ye the Holy Ghost : As my Father sent me, so send I you ; whose-soever Sins ye remit, they are remitted unto them ; and whose-soever Sins ye retain, they are retained.* Which Words set them far above all the other Subjects of Christ, and gave them a supreme, visible Authority over them, tho' still subordinate to him who gave it. Nor were these *Twelve* all the visible Officers of Christ's Kingdom; for he himself added to them *Prophets, Evangelists, Pastors, and Teachers*, for *Help and Government*, that by this Means his Kingdom might be speedily set up, and the Ends of it effectuated. See 1 Cor. xii. 28. Eph. iv. 11.

Thus nothing is more certain, than that Christ left his Church under the Government of *Vicegerents, Lawgivers, Judges, and Interpreters*. So that the Lord of *Bangor's* Scheme and Notion of Christ's Church and Kingdom do not agree with the first State of it, but are in all Things contrary. Nor are they  
consistent



consistent with what was intended to be the succeeding State of it till his Coming again.

For when our Lord said at parting from his Apostles, *Lo I am with you alway, even unto the End of the World*; it was a plain Intimation, that neither their Office, nor the Power and Authority annex'd to it, should cease with their Persons, but be perpetual. Accordingly, they who knew perfectly well our Lord's Will, being instructed from his own Mouth, and under the Guidance of an infallible Spirit; I say, even they, as the Church and Kingdom of *Christ* increased, did ordain *Elders* or *Bishops* in every City, where there were particular Churches, with Power to ordain others, as there should be Occasion; and their Instructions were to *Rule and Command*, to *Censure and Correct*, to *Teach and Rebuke with all Authority*, of which the Epistles to *Timothy* and *Titus* are plain Proofs, particularly these Texts, *1 Tim.* iv. 11. and v. 1, 17, 19, 20. *2 Tim.* ii. 14. and iv. 2. *Tit.* i. 5, 9, 11. and iii. 10. See also *Act.* xxi. 28, 31. *1 Pet.* v. 2. Now these Instructions do necessarily suppose a Power and Authority not only to declare *Christ's* Laws in the Words he deliver'd them, but to *interpret them*, and to give the true Sense and Meaning of them, as also to

judge

Judge how they were observed, and to *punish* such *Subjects of Christ*, as transgressed and opposed them, which if altogether inconsistent with *Christ's* Supreme Authority, or if it was a wresting of *Christ's* Kingdom out of his Hand, as his Lordship of *Bangor* represents it, sure the Apostles would neither have enjoined nor countenanced it. But that all who were lawfully and duly Called to the Office of *Bishop* or *Overseer* had such Power and Authority, does farther appear by the Charge which *Christ* himself gives to the *Angels*, that is, the several Bishops of the *Churches of Asia*, Rev. ii. and iii. For they would have been unjustly rebuked for tolerating *hateful Doctrines*, as that of the *Nicolaitans*, and the scandalous Practices of *Jezebel*, who called herself a *Prophetess*, if they had had no Power nor Authority to suppress them.

And as this was the Model and Constitution of the Church in the Apostles Days, and immediately after, so all who had a Regard to their Authority, and to the Authority of him who sent them, did look upon themselves as under a Divine Obligation to continue this Model and Constitution ; seeing also it was the most reasonable and the most proper Method for preserving the Church, for propagating the Faith, and securing the Purity of Faith, and the true Worship of God. For how could the Gospel have spread, if it had



not been preach'd? Or how could the *Truth*, as it is in *Christ*, have been evident, if there had not been visible and authentick Witnesses to attest it! Was the natural Inclination in every Man after *Christ* and his Gospel so great, as to carry them to seek after him, tho' never called upon, nor exhorted to it? And should every one himself study the Original Languages, and former Customs and Transactions, that they may reach the Style, and comprehend the Sense of those Books, in which the Gospel is written? Could all of themselves have fallen into the right Sense of Scripture, or into the same Sense? Could there have been any Unity among the *Subjects* of *Christ*, without some Government? Could the Publick Worship have been performed with any Decency, or to any Edification, if there had been none who had Power more than another to regulate it, and to set Things in order? Certainly never Notion or Scheme was more chimerical, than that which his Lordship gives of the Kingdom of *Christ*. But alas! it is not only chimerical, and contrary to Common Sense, but it is also down-right destructive of that Kingdom: For whenever and where-ever his Notion or Scheme takes place, there and then the Kingdom of *Christ* ceaseth, and will be taken away, because what *Christ* hath in Wisdom ordained a visible Support of his Kingdom, is violated and despised. Whether his Lord-

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ship intended this, God and his own Conscience knows.

Having made it appear, that Rulers and Governors are not inconsistent with the Authority of *Jesus Christ*, but the necessary and proper Means of supporting it, according to his own Command and Ordinance, which answers the first Part of the *Query*; I proceed to the second, *viz. What Deference and Obedience is due to them.*

1. There is a Respect and Honour due both to their Persons and Office. The Office is chiefly to be honoured, because of Divine Institution, and a Divine Contrivance for advancing the Kingdom of *Christ*, which is the Glory of God, and the Salvation of Men. And as the Office should for this Cause be honoured, so the Persons ought to be treated with all suitable Respect for the Office sake, and because judged worthy of such a great Trust and Dignity; if it be so that they have come fairly to it, are suitably qualify'd, and especially if they make Conscience to exert themselves for answering the Ends of their Office, and effectuating them. *Let the Elders that rule well, be counted worthy of double Honour, especially they who labour in the Word and Doctrine, 1 Tim. v. 17. We beseech you Brethren, to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in Love for their Works sake,*



*sake*, 1 Theff. v. 12. Nothing is more reasonable, nor more necessary, than to honour the various Officers and Ministers of the Civil Power; for this supports Authority, and renders it useful, which otherwise would fall into Contempt, and so become unserviceable for Civil Defence and Protection. The Interest of the Civil State is certainly of great Importance, but the Importance of *Christ's* Kingdom is yet greater, and therefore there is all Reason for, and all Obligation to those Methods and Measures which may serve its Interest, and tend to its Advancement.

All that are called to *the Work of the Ministry*, and all the Officers of the Church, however distinguished, ought to be deeply affected with their Work and Trust; and are under great Obligation for *taking heed to themselves*, that they *give none Offence in any Thing, that the Ministry be not blamed*: they should *in all Things approve themselves as the Ministers of God*, 2 Cor. vi. 3. But whether they do or not, their Infirmities, their Failings and Miscarriages should not be made use of, as Arguments against the Ministry in general, or any particular Office in it; for it becomes every one to acquiesce humbly to the Will and wise OEconomy of God, who has thought fit to trust and *commit his Heavenly Treasures into Earthen Vessels, that the Excellency of the Power may be of God, and not of Men*, 2 Cor. iv. 7. It hath pleased the  
Wisdom

Wisdom of God, by *weak and unworthy Men*, as well as by what some call *the Foolishness of Preaching*, to save them that believe. The Dignity and Importance of the Apostolical Office were not impaired by *Judas* being one of the *Twelve*, who was called by *Christ* himself, as for other Reasons, so to teach us not to be offended when it pleaseth the Providence of God for punishing a People, or for some other secret End, to permit some vile, base, or treacherous Person to invade any Office of the Ministry. If a bad Man be Judge, the Office is not less Honourable, nor his *Arrests*, *Decrees*, and *Decisions* less Valid. Neither do the Efficacy of *Ministerial Acts* depend on the Worthiness of the Person who administers. When Cases of Conscience are to be resolved, it is not Prudence to be indifferent who is consulted; for none are fit for resolving them, but the wise, learned, upright, and truly good Men. But *Ministerial Acts* have their Vertue from the *Institution* of *Christ*, and the *Authority* of the Church, and consequently are truly Effectual, when performed by any one, who observes strictly that *Institution*, and the *Instructions* of the Church about it, whatever be his Personal Merit. This should be seriously consider'd, and often inculcated for correcting the too prevailing Errors and Prejudices of some now-a-days, who break the Peace and Unity of the Church, by exalting Communion with



with some, and depressing it with others, as they are pleased or disgusted at the Person who administers. We are, alas! at present, divided like the *Church of Corinth*, some crying *Paul*, others *Apollo*, or *Cephas*, as if following one rather than another, would be more beneficial to Salvation. What is *Paul*? What is *Apollo*? What is *Cephas*? They are only Ministers, and a particular Communion with any of them is only valuable, as it brings into Communion with the *Catholick Church*, which gives us Fellowship with Christ. There is therefore no Reason to have any one's Person in Admiration, to the Prejudice of another, who is as duly called to the Work of the Ministry. As Communion with the *Catholick Church* can be had only by the Means of particular, visible Churches; so these are neither to be embraced for the Sake of Men, nor yet abandoned out of Prejudice to Men, but according to the Soundness of their Doctrine, the Purity of their Publick Worship, and their Conformity in all Points to Divine and Apostolical Institutions; such as, Blessed be God, is yet in this Church, so that there is no Excuse for either going over to *Rome*, or turning aside to any private Meeting.

But to return to the *Query* in hand. As Spiritual Rulers and Governors ought to be honour'd, so obey'd. Obey them that have the Rule over you, and submit yourselves, for they

watch

watch for your Souls, as they that must give an Account, that they may do it with Joy, and not with Grief, for this is unprofitable for you, Heb. xiii. 17. Here first Rulers and Governors in the Church are supposed; for it is they only who watch for Souls. And by Verse 7. it appears, that they were Rulers which spoke the Word of the Lord, and consequently interpreted it, and gave the Meaning of it, and judg'd how those under them observed it, and whether they understood it aright. Again, Obedience to such Rulers is here plainly and expressly enjoind, than which nothing can be more reasonable.

For it is to no purpose to appoint Rulers unless they be obeyed. The very appointing them supposeth the Duty of Obedience, and obligeth to it. If Obedience may be lawfully refused or dispensed with, then there is no Use of Rulers, Government is at an End, and the Kingdom goeth to Ruin; for when every one taketh the Liberty to do only what is right in his own Eyes, few study or mind what is right in the Sight of God, or for the Publick Good, which made a dear \* Father of the Church say, that *arbitrary Obedience was worse than arbitrary Power, and more destructive of both Church and State.* Divisions immediately follow, and if we believe our Lord, *a Kingdom divided against itself cannot stand*; which he

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\* Scougall Bishop of Aberdeen.



spoke as a general true Maxim in reference to all Kingdoms, whether *of this World, or not of this World*. It is the Interest of all Kingdoms to be united: But Unity in the Church or Kingdom of *Christ* is yet more necessary and of greater Importance. Neither the End of this Kingdom can be promoted, nor the Blessings entailed upon it enjoyed, but so far as its Unity is observed and kept; therefore this Unity is so much pressed, and it is made a strict and necessary Duty upon all, both to pray for it, and endeavour it. But both Prayers and Endeavours are to no purpose, unless Obedience be paid to the Rulers and Governors of the Church, when they *speak to us the Word of the Lord*, and enjoin what is necessary and expedient for observing it. All hitherto, that ever pretended to Common Sense and Reason, and had not some sinister Design, have had this Sentiment of Unity, and of the reasonable Submission to Rulers and Pastors for effectuating and preserving it.

But his Lordship of *Bangor* neither thinks Unity among *Christ's* Subjects necessary, nor a Submission to Rulers safe or lawful; for by this means, in his Judgment, the Church is changed from the Kingdom of *Christ*, to be the Kingdom of Men, whether they act in their own Name, or *under Christ*, in order to *carry on the Ends of his Kingdom*, pag. 14, 15. In human Society, according to his Lordship, there

there is no Danger of lodging a Power of interpreting Laws, and of judging People, because the supreme Legislator is at hand, and Witness of what passeth, and so can resume his own Power and Authority, when others abuse it. But there is now no Recourse to *Christ*, he is no more in his Church, and therefore subordinate Rulers and Pastors are of no Use, and it is dangerous to hearken to them, lest they become *Kings in Christ's stead*, and wrest *his Kingdom out of his into their own Hands*; if I can understand plain *English*, this is his Lordship's Meaning, and the Scope and Substance of his Argument.

In answer to the former Part of this Query, I have proved clearly, that by the Ordinance of *Christ* himself, as well as Example, there should be Rulers and Pastors in his Church; therefore, what his Lordship saith, is a bold correcting *Christ's* own OEconomy towards his Church, and the Reason he gives for it is weak to his Purpose, and strong against him; for the Necessity of subordinate Rulers and Judges ariseth from the Absence of the Supreme. Has he never read, or has he forgot that it is written, *Mal. ii. 7. The Priest's Lips should keep Knowledge, and they should seek the Law at*  
G
*his*



*his Mouth, for he is the Messenger of the Lord of Hosts?* And as it was thus under the Law, so it should be under the Gospel, as is plainly intimated, *Ephes. iv. 11, 12, 13.*

Among the many choaking Things of this Sermon, there is hardly one more surprising, than his saying twice, at least, *That Christ never interposeth himself.* If this had dropt from one of our *Modern Free-thinkers*, it had not been strange; But, how strange that one should say so, who may very well be supposed to believe a God, and a special Divine Providence towards the Church? If *Christ* never interpose himself, Where is his Promise of perpetual Presence with his Church? And shall he be accused of Falshood for saying, *That the Gates of Hell shall never prevail against his Church!* which yet must be, if it be true that he has totally withdrawn his Light and Truth, and neither given nor continued the necessary Means of saving Knowledge, *amidst the various contradictory Opinions of Men about it.* But if the very contrary be true, then it is most false to say, that *Christ never interposeth himself* for the Interest of his Church, and Direction of Men. Must all signal and remarkable

Manife-

Manifestation of *Christ* be denied, because  
 he never descended from Heaven bodily?  
 He was not bodily present on the first *Pen-*  
*tecost*, yet *Peter* speaking of that miracu-  
 lous Effusion, saith, *He hath shed forth this,*  
*which ye now see and hear.* Where is his  
 Lordship's Knowledge of Church History?  
 Could he have read it so careless, as not  
 to be sensible of the many visibly Divine  
 Interpositions in Favour of Truth, and for  
 exposing Heresy and false Doctrine? Does  
 he not know that the whole Body of Pro-  
 testants, in Opposition to the Church of  
*Rome*, have evidently proved, that there  
 were every where, and in all Periods of  
 Time, living Witnesses of those Truths  
 which we profess, who also remonstrated  
 against those Errors and Corruptions which  
 were introduced? Was not this a conti-  
 nued Interposition of *Jesus Christ*? And  
 what does his Lordship think of the Re-  
 formation? Was not that sudden Light,  
 was not that extraordinary Zeal, which then  
 appeared, a most conspicuous Manifesta-  
 tion of *Christ* in behalf of his Church,  
 and of that Truth which is committed to  
 its keeping? For some Ages the World  
 was lying in gross Ignorance, but then in-  
 stantly, and every where, there started up



eminent Men, endued with all Learning and Knowledge, who also were of one Mind, as to all necessary and material Points. Who then dare deny this to have been a special Providence, a Divine Interposition for the Discovery of Truth, and the detecting deeply rooted Errors? Truth proves itself, when duly and seriously consider'd, and so every Thing which awakens to the Consideration of it, is an Interposition in its behalf. Cannot *Christ* be said to interpose, unless he appear to every one, as he did to *Saul*? Cannot the Truth be known without an infallible Spirit? Must a Miracle be wrought for deciding every Controversy? So the rich Man in Hell thought it would be more Expedient for convincing and converting his Brethren, that one went to them from the Dead; but what said *Abraham*? *They have Moses and the Prophets, if they hear not them, neither will they be persuaded, tho' one rose from the dead.* It is sufficient that Men have the Means of Knowledge; if they will not use them, or do use them only carelessly, their Ignorance and Error are inexcusable. The Scripture is able to make all that are willing, *wise unto Salvation*; its Divine Authority has been sufficiently

ficiently attested, and the true Sense of it may be attained by the ordinary Assistance of that Grace which is promised in the use of those Helps and Means which God has given us; so that a miraculous or extraordinary *Interposition* is not always necessary, tho' neither can it be denied but that the Church has been sometimes favoured with it. When a People have not the sincere Love of the Truth, neither hold it in Righteousness, as he has threatned, so God often giveth them up to Blindness, gross Errors, and strong Delusions, as he did to these Nations from the Year Forty One; but unless he be provok'd to withdraw the Seat of his Kingdom altogether, he also usually in Mercy, at proper Times and Seasons, *interposeth* and restoreth the Light of his Truth. Wherefore, let us not fear the Return of that Legion of Devils and unclean Spirits, which render Men impatient of divine and human Restraints, and which do still, as for some time past, struggle to break thro' them, for reviving all ancient Heresies, and encouraging modern Delusions: The Trial may prove to our Advantage, and *Christ* has Power to cast them out, and we hope he will in his due time, unless the

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Reverend Mr. Herbert be a better Prophet than a Poet, who in his *Church Militant* hath these Lines.

*Religion stands on Tiptoe in our Land,  
Ready to pass to the American Strand.  
When Height of Malice, and prodigious Lusts,  
Impudent Sinning, Witchcrafts and Distrusts,  
The Marks of future Bane shall fill our Cup  
Unto the Brim, and make our Measure up.*

When *Christ* the King seeth it necessary or expedient, he will interpose himself in some proper Manner; for he will not forsake his Church. But as it doth not become us, to prescribe to him, when and how, or in what manner he should interpose; so 'tis our Duty to use carefully the Means, and to keep close by those Methods which he has establish'd in the Church, *viz.* the Ministry of the Word and Sacraments, and the submitting ourselves to those that *are over us in the Lord*. The Rule and Measure of this Submission and Obedience, is to be taken from the Holy Scripture; for Rulers, Governors, and Pastors, are not appointed Despotick Lords, and so ought neither to be heard nor obeyed blindly with an implicit Faith; they are not intended for laying aside Reason, or rendring reason-  
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ble Faculties useless; but on the contrary, for assisting our Faculties, that our Reason and Knowledge may be more easily improv'd and perfected. Wherefore, both in hearing and obeying Spiritual Rulers and Guides, we should follow the Example of the *Noble Bereans*, who when they heard even the Apostles, *searched the Scriptures daily, whether these Things were so.* As no Art or Science can be learn'd without a Teacher, so neither Faith and Divine Knowledge; but a Teacher is requisite for helping one to conceive and understand aright by himself the Mystery of the Art and Science; so that he may be sensible of it, and able to talk reasonably about it, which any of ordinary Capacity may do, if he hearken attentively to necessary Instructions. He who has made any Proficiency in any Science, can easily judge, whether what is said be agreeable to the Principles of it. So Spiritual Doctors and Pastors should be heard with Reverence, suitably to their known Learning, Judgment, and Integrity: But the Doctrine of the Wisest and Best should be examined, not only because none are infallible; but because all and every one ought to see with their own Eyes, hear with their own Ears, understand with their own Hearts, and be both ready and able to *answer every one who asketh a Reason for the Hope that is in them.*

Likewise



Likewise in obeying, Care should be taken to know whether their Commands be Lawful; for nothing Unlawful, that is, forbidden, should be done in regard to any human Authority whatsoever. But as Pastors and Rulers ought not to be obeyed in Things unlawful, so neither should Obedience be refused them in other Matters, for they are the proper Judges of what is expedient: And tho' they should err here too, yet complying with these Mistakes is less dangerous, and not of so evil Consequence as refusing Obedience, which is a Throwing off their Authority, and a Dissolving of necessary Government. *Every one shall give Account of himself to God, and because whatsoever is not of Faith is Sin, therefore let every Man be fully persuaded in his own Mind,* both of the Truth of what he believes, and of the Lawfulness of what he does; which he takes no Care of, but minds little, who despiseth Instruction, neither pays a Regard to just and reasonable Authority. It would be Rudeness to affront a Guide, who hath the Reputation of Honesty, and of being skill'd in the Way he undertakes: But neither does the just Respect to a Guide require the putting out of the Eyes, the blindfolding one's Self, or the doing any Violence to Sense or Reason.

Thus

Thus I have fully answered the *Query* in both Parts, and have plainly shewed, that as there is both Reason and Divine Authority for Rulers, Governors, and Interpreters in the Church, so that there is a Deference and Obedience due to them, as I have explain'd and stated it. No reasonable Liberty is taken from any, nor Way open'd, or Encouragement given to any Usurpation in, or over the Church of *Christ*. And I am very positive, that who-ever denies what I have said on this Point, is either blind and sadly deluded, or does wickedly intend to pull down *Christ's* Kingdom, by dissolving the Union that ought to be among *Christ's* Subjects, and by removing the necessary Means of Faith and Gospel-Righteousness.

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### Q U E R Y   V I I I .

*Can the Magistrate, or Civil Power lawfully intermeddle with Matters of Religion, and add the Civil Sanction of Temporal Rewards and Punishments, to the Spiritual Sanctions of Christ's Laws?*

### A N S W E R .

**S**hould I answer this *Query* negatively, I would be liable to a *Premunire* for affronting

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fronting our *Civil Constitution* as unlawful, and also incurr an *ipso facto* Excommunication, which the *second Canon* appoints; how his Lordship will escape either, I know not. But as from *Pag. 11. to Pag. 17.* he has argued for overturning our *Ecclesiastical Constitution*, in Contradiction to our *xix. and xx. Articles*; so from *Pag. 17. to Pag. 23.* he represents our *Civil Constitution* as contrary to the Kingdom of *Christ*. From the *Reformation* down to the Dissolution of our Government by the Long Parliament, and the Usurpation of *Cromwell*; and again, from the *Restoration* down to this Time, our State has not only taken the Church under its visible Protection, but also intermeddled with all its Concerns, and defended our *Doctrine, Worship, and Discipline*, by *Civil Sanctions of Temporal Penalties, and Negative Discouragements*. All which is unlawful by the Doctrine of this Bishop in this Sermon. According to his Lordship's Opinion, our Government *four Times a Year* invades the Kingdom of *Christ*, does Violence to its Nature, and to the Spiritual Rights and Privileges of *Christ's Subjects*; for so often the *Act against Profaneness* is appointed to be read, by which the *Justices of Peace* are required to punish such Vices as are specify'd, which are all Breaches of *Christ's Laws*, with outward Penalties.

How

How to reconcile his Lordship's Doctrine with the constant Practice of our State and Civil Government, is beyond my Skill ; and whether his Lordship preach'd this Doctrine for easing our Government of this Care for the Church and Religion *pro futuro*, I leave the Enquiry to others.

But to speak to the *Query* before us, abstracting from his Lordship's private Opinion, it has been often debated, and of late very warmly ; and if I may have Leave to speak freely, most who have handled the Matter, have consulted their Prejudices and Interests more than Truth, and for remedying one Evil or Inconvenience, have inconsiderately run into another, perhaps greater. As the Partisans of the Pope are for divesting the Civil Magistrate of all Jurisdiction over the Church, and in Matters of Religion ; so some Protestants yield too much to the *Civil Power*, and others do not give what is due. Our Church, as in most other Things, so in this Matter, runs in to no Extremes, but keeps the middle Way, which commonly is the Way of Truth. Her Doctrine in this Point is set forth *Art. xxxvii.* and by the *first* and *second* Canon. By which, there is given to Kings, and the Supreme Magistrate, that Power which the good Kings of *Judah*, and the first Christian Emperors had, and exercised



cised in the Church, and in Matters of Religion, as calling Synods and Councils, confirming their Decrees, setting forth Edicts in favour of Doctrine, Worship, and Religious Practices, and punishing Transgressors with Temporal Penalties. That the good Kings of Judah did this by the Command and Approbation of God, any may read in Sacred History. And that the first Christian Emperors did so likewise, with Consent of the Bishops and Clergy, is well known to all who are acquainted with Church-History. Constantine \* told some Bishops whom he entertain'd, that *as they were Bishops within, so he was Bishop without*; meaning, that as the Internal and Mystical State was committed to them, so was the External State and Polity committed to him. And in his Letter to the Churches, about the Nicene Council, he saith, † *that out of Gratitude to God for the prosperous State of the Empire, he judg'd it his Duty, and proposed nothing more heartily, than that every where throughout the Catholick Church, there should be one Faith, unfeigned Charity, and an uniform, agreeable Worship of the true Almighty God.*

And that all Civil Powers should follow this Example, is imply'd in the Promise of

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\* Euseb. vit. Const. Lib. IV. Cap. XXIV.

† Ibid. Lib. III. Cap. XVI.

making Kings *Nursing-Fathers*, and Queens *Nursing-Mothers*. The like may be gathered from that Reason which S. Paul gives for praying for them, *viz.* that we may under them lead not only *quiet and peaceable Lives*, but also *in all Godliness*; for how could they contribute to *Godliness*, if they were not to meddle with Religion, or Religious Matters. The Magistrate is *the Minister of God*, and therefore ought to use his Interest and Authority for the Service of God, and promoting his Glory. Religion is a great Support of Government, for it maketh People obey for Conscience Sake; it is effectual for procuring Peace, and other Temporal Blessings, for which Cause it is both the Duty and Interest of the Civil Supreme Powers of the World, to do all that in them lies for preserving the Church, and encouraging true Religion within their Dominions. And that they may act in this great Concern, both sincerely and wisely, they should not give way to Fancy, or private Conceits; they should not consult worldly Politicians, who only mind what may be serviceable to their Intrigues, which seldom aim at the Honour or Interest of the King, or the Publick Good: But they should study the Word of God, as is enjoin'd, *Deut. xvii.* They should have wise and good Men about them, for leading them into the true Sense



Sense and Meaning of Holy Scripture, which declares the Will and Mind of God ; they should search out the ablest and most faithful Ministers of *Christ*, and bestow on them the Marks of Favour, and should give all Encouragement to the Seminaries of Learning and Piety, that fit and able Men for the Ministry of the Word and Sacraments may never be wanting ; in a word, they should strenuously maintain all good Establishments, and make no Changes rashly without the deliberate and well-concerted Advice of such as are duly called, and well qualify'd for the Work of the Sacred Ministry, which is the visible Means of supporting the true Kingdom of *Christ*, and of propagating it. By this Method, Kings will become true Nursing-Fathers, and Queens Nursing-Mothers, which will endear them to *Christ*, and to all his true Subjects, and cause them to be had in *everlasting Remembrance with Honour*.

Thus any may be satisfied, that the *Civil Powers* have Authority to meddle in Matters of Religion ; and if so, Civil Sanctions of temporal Rewards and Punishments are not unlawful, but proper and necessary, because there are none other in their Power, and because without them, all their *Acts* and *Edicts* would avail nothing. A Regard only to temporal Rewards will ne-

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ver recommend to Heaven, but they who believe neither Heaven nor Hell, should be obliged to a good Behaviour by the Fear of Penalties. It was only proper for *Christ* to annex to his Laws the Sanctions of spiritual and eternal Rewards, because he assumed no Civil Power or Authority; and when his Gospel is preached, the invisible *Terrors of the Lord* should only be used, because we call upon Men to *walk by Faith*. But outward Rewards are suitable to humane Authority, and also may be the Occasion of a wise Consideration of those which belong to the other World; as the Prodigal's Wants brought him to himself, and to think on returning to his Father.

It is strange that the Bishop should assert such Inconsistency betwixt the Proposals of eternal and temporal Rewards, *Christ* himself doth not so; on the contrary, he enjoineth outward Punishments for such as will not be obedient to the Church. Doth he not say, *If he neglect to hear the Church, let him be unto thee as a Heathen Man, and a Publican?* Matt. xxviii. 17. I suppose, his Lordship knows that this imported more than a *negative Discouragement*. Did not Peter forget the Nature of *Christ's Kingdom*, or the Tenour of his Laws, when he pronounc'd *Ananias and Saphira* dead



dead for their Sacrilege? Did S. Paul lay aside the *Terrors of the Lord*, when he commanded the incestuous Man to be *delivered over to Satan for the Destruction of the Flesh*? Does not the same Apostle tell us, that because of that gross Abuse of the Sacrament of the Lord's Supper among the *Corinthians*, many of them were *weak, sick, and even fallen asleep*, that is, punished with Death? How then can one deny the Lawfulness of outward Punishments in the Church? When the Church had not the Protection of the Magistrate, it had Power of itself to inflict outward Punishments; but now that the Magistrate is Christian, it is left to him as proper, and he should do it; nor can these outward Restraints be complained of, they are most just and reasonable, and can offend none but such as would be at a Publick, not *Liberty*, but *Licentiousness* to contradict and oppose our establish'd Religion. If one had preach'd this Sermon, or this Part of it, in the Reign of the late King *James*, all would have concluded that the Preacher was in the Design of taking off the *Penal Statutes*. And if they should be taken away in behalf of others, why not also in Favour of *Papists*? They are, like others, the pretended Subjects of *Christ*, as well as the true Subjects of this Kingdom,

dom, answerable to *Christ*, and obliged to consider *the Terrors of the Lord*; tho' we think them grossly mistaken, yet they seriously believe themselves in the Right; and so, if the Bishop's Reasons be good, they ought to have same the Liberty as others, for Partiality is shameful. Let none be constrained to profess what he believes not, nor restrained from professing what he believes, which is the Bishop's Scheme, and then shall be fulfilled what *the Spirit speaketh expressly of the latter Times*, 1 Tim. iv. 1. and how desirable this is, let every one judge.

### Q U E R Y IX.

*Doth saving Faith import no more than receiving and acknowledging Jesus for the Messiah?*

### A N S W E R.

**I**T highly concerns all who aim at Salvation, to enquire into the right Notion of Faith, which is the necessary and indispensable Condition of it. *Eternal Life is the free Gift of God*, and so cannot be expected on our Terms, but must be taken on such Terms as he pleaseth to propose. That Faith is required, is so evident, that none

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can deny it : But there is a false and lying Spirit gone out into the World, which seduceth into Unbelief by Misrepresentation of that Faith on which Life and Salvation are promised, paring away all the Difficulties of it, and dwindling it into almost Nothing ; so that tho' the Phrase be kept, the Meaning is lost, and by this means they are counted *Believers*, who, according to Scripture, *depart from God by an evil Heart of Unbelief.*

Who would know what saving Faith is, must consider these Things : 1. That the Truth or Veracity of God, is the Reason for believing, and an undeniable Reason ; for it is a Demonstration. 2. That the Word of God is the Rule and Standard of Faith. Sincere Faith is wanting, if any Thing be denied which God hath declared ; nor is Faith perfect, unless all he saith be studied and embraced. 3. By the Word of GOD, *Jesus*, who is set forth in the Gospel, is a special Object of Faith ; all are Unbelievers, who do not own and receive him. 4. He proposed himself, and was preached by the Apostles to be the *Messiah*. 5. The *Jews* were cast off from being the People of God, and shut up in Unbelief, because they would not believe him their *Messiah*. But 6. they could not receive him for *Messiah*,

*siab*, without believing and acknowledging that in him were fulfilled all the Promises and Prophecies about the *Messiah*, for these were the Proofs, and the only Proofs; and so as soon as he was acknowledged *Messiah*, there followed an Acknowledgment of the Mysteries of his Nature, Person, and Offices, that is, his eternal Godhead, his Incarnation, his miraculous Birth of a Virgin, his meritorious Death with the Consequences; for all these are set forth in the Prophecies which went before, and which the *Jews*, both Learned and Vulgar, owned. Wherefore, according to the original Use and Importance of the Phrase, saving Faith implies no more than believing *Jesus* to be the *Messiah*.

But according to the modern Acceptation of the Phrase, this is far short of saving Faith; for the *Socinians*, and others who strike in with them, mean by *Messiah*, only One of whom the *Jews* had a great Expectation, being foretold to them, as *Josiah* and *Cyrus* were, abstracting from any Consideration of, or Concernment for, these great Mysteries of God hid in him, and which are manifested by the Gospel; for these are scornfully rejected, and insolently denied, by those who profess to believe that *Jesus* is the *Messiah*; and that there may be no



Obligation to believe any thing of *Christ's* Divinity, they use all their Wit and Art to make the plain Phrase of *the Son of God* to import no more than *Messiah*, and to be only a synonymal Name. This is the Scope of that little Book call'd, *The Reasonableness of the Christian Religion*, highly commended, and earnestly recommended in a *Letter to the Deists*, both written by Mr. *Locke*, who studied *Humane Philosophy*, more than Divine. This Notion of Faith is industriously advanced for comprehending *Socinians*, and all Sects, and out of Compliment to *natural Men*, who scorn to submit their *Understandings to God himself*, and who have the Boldness to insult the clearest Revelation, if above their mean Capacity, or in the least disagreeable to their groundless Conceits. The Bishop of *Bangor*, in this Sermon, favours this Notion of Faith, *Pag. 10.* Nay, he stretches Faith yet farther, for making it comprehend even those who do not believe the *Messiah*; for, *Pag. 20.* he saith, *Religion is Vertue and Charity, under the Belief of a supreme Governor and Judge*; if so, *Mahometans* and *Pagans* may be as sound Believers, as any Christian: But, if the Gospel be true, this Faith is false; and they who have no better, can never be saved; and they who teach no other, teach not the Truth as it is  
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in *Jesus Christ*. If *Jesus* be the *Messiah*, then he is of God, and all he says is true, and worthy to be received ; wherefore, they who call *Jesus* the *Messiah*, out of their own Mouth shall be condemned, if they do not receive all his Declarations, and believe all the Mysteries revealed in him, and by him ; believing one Revelation will not avail, if another be rejected ; for the *Jews* believed *Moses* and the Prophets, but were cast off, because they would not receive *Christ* : Nor will the Belief of one Truth entitle to Salvation, if another be refused and denied ; for the Men of *Capernaum* owned *Jesus* to be *that Prophet* which should come into the World, and were resolved to make him King ; but because they would not receive the Mystery of eating his *Flesh*, and drinking his *Blood*, they could have no Part in that eternal Life which he revealed, and came to bestow on them that believed in him.

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### Q U E R Y X.

*Is it a Matter of Indifferency, whom we keep Communion with ? Or should there be no Regard to Truth, in keeping Publick Communion with others ?*

A N S W E R.



## A N S W E R.

**A**N Answer to the last Part of the Query will resolve the first ; for, if in keeping Publick Communion, there should be a Regard to the Truth, then it follows necessarily, that it is not indifferent whom we keep Communion with ; for then it is a Sin to communicate with those who deny the Truth, or who profess Errors inconsistent with plain and important Truths. Truth should be openly professed, and those only joined who adhere to it. 1. For Truth's sake, which deserves to be honoured above Error. 2. For God's sake, who has revealed Truth to be learnt, believed and professed. 3. For our own sake, because we are sanctified only thro' Truth, *Job. xvii. 17.* 4. For our Neighbour's sake, that he may be stirred up to a wise Enquiry after the Truth. If there should be no Regard to Truth, How could *S. Paul* pronounce Anathema to Man or Angel, who preached another Doctrine ? How could he charge *Timothy* to hold fast the Form of sound Words ? and *Titus* to reject an Heretick after the first or second Admonition ? And what Reason for requiring the *Philippians* to stand fast in one Spirit, and with one Mind to strive together for the Faith of the Gospel ? And is it

it not an Apostolical Injunction of S. John, *If there come any unto you, and bring not this Doctrine, receive him not into your House, neither bid him God-speed; for he that biddeth him God-speed, is Partaker of his evil Deeds?* These Texts over-turn the whole Scheme of the Sermon, and by them it doth appear, that the Bishop has recommended a Peace altogether destructive of *Christ's Kingdom*, a true *Lethargy, a Sleep unto Death*: For a Peace divided from Truth, is neither acceptable to God, nor in itself desirable. *War*, saith *Nathan*, *is better and more commendable, than a Peace which separates from God*. And such is the Peace, which requires the deserting, and giving up plain, important, and fundamental Truths, and therefore it ought to be rejected with Indignation.



F I N I S.



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